124 one informant in order to get information about
115 certain aspects of culture. When one informant
supplied the data or when several agreed, no in-
[125] dication is made in the list. An asterisk beside
the plus or minus indicates a note when disparate
information was received. The entry in the col-
umn is what I considered the most correct answer
when informants disagreed.

Definite detailed information concerning cer-
tain complexes was difficult to get. For exam-
ple, even the best informants were unable to give
consistent and clear answers to queries about
house types, dress, property, net manufacture,
and techniques in basket weaving. With respect
to the first three, difficulties appeared to be
due to a lack of fixed styles within a band. With
respect to the last two, lack of personal expe-
rience seems to be the explanation.

127 While arranging the list for publication, I
114 consulted the available literature dealing with
Northern Paiute culture. Whenever published in-
formation disagrees with that in the list, an
asterisk is placed in the column to indicate a
note concerning the element. Some confirmatory
information from earlier sources is contained in
the notes (also indicated by asterisk in list).
The references to published sources are intended
to serve as a guide to other, often fuller, de-

BANDS AND INFORMANTS

101 1, Ts," Tasiget-tuvimarai, "between dwellers,"
131 occupied Winnemucca and Spanish Spring valleys
NE of Reno, Nevada, and small section of Truckee
River E of Reno.

115 Informant.—Nick Dunnington, or Tusi Nick
("Little Nick") (indicated as ND), age ca. 86,
born at Doyle, California. His father was from
Winnemucca Valley and his mother from Honey Lake,
California, Wada territory. ND spent a consid-
erable part of his life at Honey Lake, but in
1936 lived with his son-in-law, Harry Sampson, at
the Indian Colony near Reno. In spite of his
age, ND was extremely active physically and men-
tally, had good eyesight, but defective hearing.
Although he understood English fairly well and
could speak it sufficiently to explain almost
everything, his faulty hearing made work without
an interpreter difficult. ND was one of the best-
informed Indians I met all summer and seemed to
know about all phases of Paiute culture. His
knowledge of birds and mammals, manifested by
identifying and naming them from pictures, was
astonishing. Also extensive was his knowledge of
band areas and former band captains, for he gave
information about all bands from Owens Lake to
Oregon. A tireless worker, he seemed to tell all
he knew, which was probably due in part to his
previous experience as informant for Dr. Willard

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*The numbers indicate the order in which lists
were recorded (see map). The band abbreviations,
like Ts, correspond with the headings of columns
in the element list.

[p.362(A)]

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scriptions of data here skeletonized, as a check on information which could not be checked sufficiently in the field, and as a guide to illustrations. Of special value is the comparison of this material with that contained in Kelly's excellent monograph. Most of my data corroborate Kelly's, and disagreements occur usually in connection with traits for which she received con-

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flicting accounts. Where published information refers to a single band, the abbreviation for that band name is given in the note. Thus: 272la. Ki: +, Kelly, 152, means that Kelly has reported the presence among the Kidü-dökadö of trait number 272la.

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Since the Northern Paiute area extends far beyond that originally assigned to the Paviotso by Powell (who described only the Northern Paiute of west-central Nevada, especially the Agai, Kuyui, and Toe), since all the Indians of this area from Blue Mountain, Oregon, to Owens Lake, California, now call themselves Paiute, and since the Indian Service officials and other white people in the area know these Indians as Paiute, I have confined myself to the term Northern Paiute rather than Paviotso. When, however, references cited indicated the trait as common to the Paviotso, I have noted that fact in the Ethnographic Notes section.

BANDS AND INFORMANTS

115

Park. I spent seven days in the Reno Indian Colony. Each morning I worked with ND as long as my throat would stand the required shouting, and each evening Harry Sampson, aged 43, acted as interpreter for three or four hours. Sampson was a good interpreter and interested in "old Indian ways" in spite of being the player-conductor of a jazz band. He attended Carson Indian School from 1898 to 1913. No one else at the Reno Colony seemed willing or able to give much information, although I attempted to talk with several, including Harry Stevens, Ben Rae, Tom Davis, and Nellie Hinckley.

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131

2, Ki, Kuyui-dökadö, "Chamistes cujus eaters," lived on the shores of lower Truckee River and Pyramid and Winnemucca lakes. Much of their original territory is now included in Pyramid Lake Reservation, administrative center for which is Nixon, Nevada.

115

Informants.—Dave Gibson (né Mahwee), or Dabidna (DG), age ca. 75, born on Virginia Mountain during a piñon-nut season. His mother was a Tasiget from Winnemucca Valley and his father was a Kuyui. Lived most of his life at Nixon, in school there from 1879 to 1887; spent two years, 1887-1889, at the government school at Grand Junction, Colorado. Being a reliable and willing worker he has had many positions with Reservation administrators and in 1936 had a contract to transport the mail to and from the railroad. When visited he lived with his son at Nixon. DG's sight and hearing were fairly good, but he was rather

[P.362 (B)]

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13
Klamath NR10

60. Gatschet, Klamath Indians, pt. 2, p. 268; Spier, Klamath Ethnography, p. 23. K 133 103

Upper Klamath Lake has an elevation of 4,000 feet; the upper Sprague River Valley around Bly, Ore., is 350-400 feet higher, and according to one Klamath witness, is called in Klamath "The Country From Where the Water Flows" (Court of Claims E-344, p. 114). The name for the present town of Bly is an Anglicization of Klamath p'lai (McArthur, Oregon Geographical Names, p. 50); the Klamath name for Sprague River was plai or plaikni koke, literally, upland people river (ibid., p. 486).

61. The term used in 1896 by Motcunka'sket, or his interpreter (Klamath Boundary Commission, p. 16).

62. The English name used in 1926 by Dick Brown, Motcunka'skEt's son (Court of Claims E-344, p. 129). 000

63. See fn. 51 above.

64. RCIA 1866 (CDS #1284) pp. 77, 89; RCIA 1865 (CDS #1248) p. 651.

65. RCIA 1865 (CDS #1248) pp. 646, 650.

66. McArthur, Oregon Geographical Names, p. 566.

67. Official Report, p. 5; see also fn. 7, above.

68. Stats. L., vol. 14, p. 683.

69. Extended search has been made for the minutes in the National Archives. N 127

70. RCIA 1865 (CDS #1248) p. 651. Despite Huntington's assertion, legally this was an entirely separate treaty. N 648

71. Huntington's party camped "just east of the canyon or narrows" of Sprague River; "the narrows are about eight to ten miles northwest of Bly" (testimony of O. C. Stearns, Klamath Boundary Commission, p. 19). The present town of Beatty, Ore., is at the west end of the narrows, within the Reservation line; Bly is just outside the Reservation. K 131 648

72. RCIA 1865 (CDS #1248) p. 655.

73. Official Report, p. 5.

74. NA. BIA. OSFP. Letter Book "H," pp. 735-737, Huntington to Lindsay Applegate, Salem, Ore., Oct. 21, 1865: "You acted as interpreter at the Council of Aug. 12, held in Sprague River Valley, and are fully informed of the results of that Council, and the stipulations entered into by the Snakes of the Woll-pah-pe tribe." N 648

75. RCIA 1865 (CDS #1248) p. 655; RCIA 1866 (CDS #1284) p. 89.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

PREFACE

A CULTURE-ELEMENT SURVEY consuming four months among the Northern Paiute and Washo in 1936 and another one among the Ute, Goshute, and Southern Paiute in 1937–1938, for the University of California, prepared me for this study. Among the Ute, I attended three peyote meetings, gaining information that way and also in other ways concerning the peyote cult. I incorporated the material in a paper entitled Ute Peyotism, accepted for publication by Anthropos. The chance encounter in a Ute peyote meeting at Randlett, Utah, with Ben Lancaster, who introduced peyote to the Washo and the Northern Paiute, and Sam Dick, his first convert and principal assistant, facilitated subsequent research.

My first experience with Washo-Paiute peyotism was made possible by Dr. S. F. Cook, who invited me in July, 1938, to accompany him on a field trip. On that expedition we talked of peyote with Indians from Reno to Bishop, and made fruitless inquiry concerning it from Bishop, around the southern Sierra Nevada, to Yosemite. We were fortunate in being able to attend a peyote meeting conducted by Sam Dick near Mono Lake. As a result of that short visit in July, which revealed the possibilities of more intensive study, I received a grant from the University of California to allow me to spend five weeks, beginning October 14, 1938, among the Washo and Northern Paiute. The greater part of the data in this monograph was obtained at that time. It was then I attended another peyote meeting, conducted by Ben Lancaster at Carson City.

I wish especially to thank Dr. A. L. Kroeber and the other faculty members of the Department of Anthropology of the University of California who made possible the field work upon which this study is based. Special appreciation for assistance and hospitality is due Miss Alida C. Bowler, Superintendent of the Carson Indian Agency, and Indian Service employees who assisted me on innumerable occasions. To my Indian informants I owe a considerable debt, for they gave freely of their time and information.

Much assistance and encouragement have been received from several colleagues who have patiently listened as I expounded my views or who have read and criticized parts of my manuscript. Besides my dissertation committee comprising Professors A. L. Kroeber, Carl O. Sauer, and R. L. Olson, I owe thanks to Professors J. Gilbert McAllister and George Engerrand, of the University of Texas, Professor R. H. Lowie and Dr. T. D. McCown, of the University of California, and Dr. Homer G. Barnett, of the University of Oregon; and to Dr. Demitri Shimkin for placing at my disposal material concerning peyotism among the Wind River Shoshone and has otherwise aided me through stimulating discussions.

I also wish to thank the following ethnographers who supplied data for the peyote element distribution list in Appendix II: J. Gilbert McAllister, Weston La Barre, E. Adamson Hoebel, John A. Noon, Erminie W. Voegelin, Alexis A. Praus, Fred Voget, Demitri Shimkin, and Carling Malouf.

Mrs. C. A. Block, Editorial Assistant, Anthropology Department, University of California, worked over the manuscript several times and her invaluable assistance is greatly appreciated. My wife, Lenore, has given editorial and stenographic aid.

O. C. S.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

APPENDIX II. PEYOTE ELEMENT DISTRIBUTION LIST

The distribution list in this section was first devised upon the basis of experience with Ute peyotism and a study of published literature on the peyote cult generally.* The published accounts of the cult, however, did not contain the detailed information necessary to answer all the points raised, and so a blank copy of the list and a request to fill it out were sent to several ethnographers known to have attended peyote meetings. The response was most gratifying, time and knowledge being given freely. The locations of the tribes represented in the element list are indicated on map 2.

SYMBOLS USED IN THE ELEMENT LIST

+	Element present	( )	Exactness of data doubtful
—	Element absent	B	Recent development
Blank	Information lacking	*	Indicates that a note to the element is appended at the end of the list

SOURCES AND COLUMN ABBREVIATIONS

The sources for the data in both the list and the notes to the list, and the abbreviations at the heads of columns, are as follows:

13 T: Composite picture of cult of thirteen tribes visited by La Barre and Schultes, mostly in Oklahoma (Kickapoo, Kiowa, Quapaw, Shawnee, Wichita, Caddo, Comanche, Delaware, Osage, Oto, Pawnee, Ponca, Southern Cheyenne). Richard Evans Schultes, Peyote and Plants used in the Peyote Ceremony, HU-BML 4:127–152, 1937, with additions made on list by La Barre, 1938.

K-A: Kiowa-Apache. List filled in and notes supplied by J. Gilbert McAllister from information obtained during ethnographic field work performed 1933–1934 (eleven months) under the sponsorship of the University of Chicago.

Kio: Kiowa. List filled in and notes supplied by Weston La Barre. When returning the list La Barre wrote, "I believe that in peyotism tribal affiliation in this inter-tribal religion is far less important than leadership, i.e., what the particular leader's 'way' is, and from what leader he got his meeting." La Barre did field work in Oklahoma under the auspices of the Laboratory of Anthropology (1935), Yale University, and the American Museum of Natural History.

Com: Comanche in Oklahoma. List filled in and notes supplied by E. Adamson Hoebel.

Kic: Kickapoo in the vicinity of McLoud, Oklahoma. List filled in and notes supplied by John A. Noon, who attended a meeting during the summer of 1932. The Kickapoo leaders recognized that they "followed the Kiowa-Comanche 'way'."

Ab S: Absentee Shawnee of central Oklahoma. List filled in and notes supplied by Erminie W. Voegelin. Meeting attended in 1933. Voegelin reports three forms of the cult among the Absentee: (1) The Kiowa-Comanche form (the form which my list records); said to have been introduced about 1900 from the Kickapoo, who learned it from the Comanche; is the most popular form. (2) Caddo-Delaware variant of the "Wilson way," conducted by Ernest Spybuck. (3) Yuchi "way," conducted by Panther; considered by Voegelin's informants to be distinct from the Kiowa-Comanche version, yet probably only slightly variant. Membership in these forms of the cult does not interfere with participation in older Shawnee religious beliefs and ceremonies. The "Cherokee" or "Loyal" Shawnee in northeastern Oklahoma, however, take peyote "according to the Bible way . . . like those Ioways," which is La Barre's Oto "Christianized" version, and this does teach complete withdrawal from older native ceremonies.

De 1: Kiowa-Comanche type cult among the Delaware. List filled in by James C. Webber (a Delaware informant recommended by Dr. Frank Speck) and supplemented by Petrullo's published account, also principally from Webber.

De 2: "Wilson way" among the Delaware (La Barre's Caddo-Delaware). Abstracted from Petrullo's book, with additional notes supplied by James C. Webber. The list does not adequately bring out the degree of divergence which the cult has attained, which could only be done by devising a list based on the "Wilson way." The altar is greatly changed from the Kiowa-Comanche prototype and at times becomes extremely elaborate (see Petrullo, pls. 3–6).

Win: Winnebago of Nebraska. This is apparently a variant of the "Wilson way," although Alexis A. Praus, who filled in the list and supplied the notes, did not designate it as such. Praus attended

* Data for the Ute and Washo–Northern Paiute lists obtained in the field, and additional data on the cults of the Tarahumara, Tepehuan, Lipan Apache, Mescalero Apache, Kiowa, Oto, Delaware, Omaha, Iowa, Arapaho, Winnebago, and Taos from published literature, are part of my Ute Peyotism which has been accepted for publication by Anthropos.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
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a meeting in 1939, "sponsored by two Winnebago women . . . 'to thank Jesus' for their recovery from a recent sickness." A visiting Ogalala Sioux was chief drummer.

No C: Northern Cheyenne of Montana. List filled in and notes supplied by E. Adamson Hoebel.

Cr 1, Cr 2: Montana Crow. Lists filled in and notes furnished by Fred Voget, of Yale University, in the course of ethnographic field work in 1939. Data on Cr 1 were supplied by a lay member; on Cr 2 by the Crow secretary of the Montana Branch of the Native American Church.

WRS: Wind River Shoshone. List filled in and notes supplied by D. Shimkin from observation and inquiry in the course of ethnographic field work, sponsored by the University of California, in Wyoming in 1939.

Ute: Ute of Utah and Colorado. Observation and inquiry by the author in 1937–1938 when doing field work sponsored by the University of California.

Gos: Goshute of Ibapah, Utah. List filled in and notes supplied by Carling Malouf, who attended a "tipi way" (Kiowa-Comanche) meeting in 1939 and talked with Arthur Johnson, an official in the cult. Goshute Indians make trips to Oklahoma. Before the "tipi way" was introduced, the Goshute practiced the old "Ute way" or "Sioux way," but members in either cult will visit meetings of the other. R. V. Chamberlain in conversation states that the Goshute used peyote at the time he made his ethnobotanical study among them in 1910, but the Indians say the ritual came to them from the Ute about 1920. Malouf's information was supplemented by an official "Program of the Native American Church" procured by A. L. Robertson while he was subagent at Ibapah and sent to me (see note 26a).

W-P: Washo-Northern Paiute. Observation and inquiry by the author in 1938. Field work sponsored by the University of California.

Taos: Taos of New Mexico. List abstracted from published accounts: Edward S. Curtis, The North American Indian, 16:53–59, 1926; and Elsie Clews Parsons, Taos Pueblo, GSA 2:64–66, 1936.